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المقدّمة الاجروميّة

تأليف الشّيخ ابي عبد الله محمّد بن داود

الصّنهاجيّ

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بَابُ الْكَلَامِ ۞

الْكَلَامُ هُوَ اللَّفْظُ الْمُرَكَّبُ الْمُفِيدُ بِالْوَضْعِ وَأَقْسَامُهُ ثَلَاثَةٌ اسْمٌ وَفِعْلٌ وَحَرْفٌ جَاءَ لِمَعْنًى فَالِاسْمُ يُعْرَفُ بِالْخَفْضِ وَالتَّنْوِينِ وَدُخُولِ الْأَلِفِ وَاللَّامِ وَحُرُوفِ الْخَفْضِ وَهِيَ مِنْ وَإِلَى وَعَنْ وَعَلَى وَفِي وَرُبَّ وَالْبَاءُ وَالْكَافُ وَاللَّامُ وَحُرُوفِ الْقَسَمِ وَهِيَ الْوَاوُ وَالْبَاءُ وَالتَّاءُ وَالْفِعْلُ يُعْرَفُ بِقَدْ وَالسِّينِ وَسَوْفَ وَتَاءِ التَّأْنِيثِ السَّاكِنَةِ وَالْحَرْفُ مَا لَا يَصْلُحُ مَعَهُ دَلِيلُ الِاسْمِ وَلَا دَلِيلُ الْفِعْلِ ۞

بَابُ الْإِعْرَابِ وَأَقْسَامِهِ ۞

الْإِعْرَابُ هُوَ تَغْيِيرُ أَوَاخِرِ الْكَلِمِ لِاخْتِلَافِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظًا أَوْ تَقْدِيرًا وَأَقْسَامُهُ أَرْبَعَةٌ رَفْعٌ وَنَصْبٌ وَخَفْضٌ وَجَزْمٌ فَلِلْأَسْمَاءِ مِنْ ذَلِكَ الرَّفْعُ وَالنَّصْبُ وَالْخَفْضُ وَلَا جَزْمَ فِيهَا وَلِلْأَفْعَالِ مِنْ ذَلِكَ الرَّفْعُ وَالنَّصْبُ وَالْجَزْمُ وَلَا خَفْضَ فِيهَا ۞

بَابُ مَعْرِفَةِ عَلَامَاتِ الْإِعْرَابِ ۞

لِلرَّفْعِ أَرْبَعُ عَلَامَاتٍ الضَّمَّةُ وَالْوَاوُ وَالْأَلِفُ وَالنُّونُ فَأَمَّا الضَّمَّةُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي أَرْبَعَةِ مَوَاضِعَ فِي الِاسْمِ الْمُفْرَدِ وَجَمْعِ التَّكْسِيرِ

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وَجَمْعِ الْمُؤَنَّثِ السَّالِمِ وَالْفِعْلِ الْمُضَارِعِ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ وَأَمَّا الْوَاوُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي مَوْضِعَيْنِ فِي جَمْعِ الْمُذَكَّرِ السَّالِمِ وَفِي الْأَسْمَاءِ الْخَمْسَةِ وَهِيَ أَبُوكَ وَأَخُوكَ وَحَمُوكَ وَفُوكَ وَذُو مَالٍ وَأَمَّا الْأَلِفُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي تَثْنِيَةِ الْأَسْمَاءِ خَاصَّةً وَأَمَّا النُّونُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي الْفِعْلِ الْمُضَارِعِ إِذَا اتَّصَلَ بِهِ ضَمِيرُ تَثْنِيَةٍ أَوْ ضَمِيرُ جَمْعٍ أَوْ ضَمِيرُ الْمُؤَنَّثَةِ الْوَاحِدَةِ الْمُخَاطَبَةِ وَلِلنَّصْبِ خَمْسُ عَلَامَاتٍ الْفَتْحَةُ وَالْأَلِفُ وَالْكَسْرَةُ وَالْيَاءُ وَحَذْفُ النُّونِ فَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي ثَلَاثَةِ مَوَاضِعَ فِي الِاسْمِ الْمُفْرَدِ وَجَمْعِ التَّكْسِيرِ وَالْفِعْلِ الْمُضَارِعِ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ وَإِذَا دَخَلَ عَلَيْهِ نَاصِبٌ وَأَمَّا الْأَلِفُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي الْأَسْمَاءِ الْخَمْسَةِ نَحْوَ رَأَيْتُ أَبَاكَ وَأَخَاكَ وَمَا أَشْبَهَ ذَلِكَ وَأَمَّا الْكَسْرَةُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ وَأَمَّا الْيَاءُ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي التَّثْنِيَةِ وَالْجَمْعِ وَأَمَّا حَذْفُ النُّونِ فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي الْأَفْعَالِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّونِ وَلِلْخَفْضِ ثَلَاثُ عَلَامَاتٍ الْكَسْرَةُ وَالْيَاءُ وَالْفَتْحَةُ فَأَمَّا الْكَسْرَةُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ فِي الِاسْمِ الْمُفْرَدِ الْمُنْصَرِفِ وَجَمْعِ التَّكْسِيرِ الْمُنْصَرِفِ وَجَمْعِ الْمُؤَنَّثِ السَّالِمِ وَأَمَّا الْيَاءُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ فِي الْأَسْمَاءِ الْخَمْسَةِ وَالتَّثْنِيَةِ وَالْجَمْعِ وَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي الِاسْمِ الَّذِي لَا يَنْصَرِفُ وَلِلْجَزْمِ عَلَامَتَانِ السُّكُونُ وَالْحَذْفُ فَأَمَّا السُّكُونُ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الصَّحِيحِ الْآخِرِ وَأَمَّا الْحَذْفُ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الْمُعْتَلِّ الْآخِرِ وَفِي الْأَفْعَالِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّونِ ۞

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بَابُ المعربَاتِ ۞

المعربَاتُ قسمَانِ قسمٌ يعربُ بالحركَاتِ وقسمٌ يعربُ بالحروفِ فالذي يعربُ بالحركَاتِ اربعةُ انواعٍ الاسمُ المفردُ وجمعُ التكسيرِ وجمعُ المونثِ السالمُ والفعلُ المضارعُ الذي لم يتصلْ بآخرِهِ شيءٌ وكلُّها ترفعُ بالضمةِ وتنصبُ بالفتحةِ وتخفضُ بالكسرةِ وتجزمُ بالسكونِ وخرجَ عن ذلكَ ثلاثةُ أشياءَ جمعُ المونثِ السالمُ ينصبُ بالكسرةِ والاسمُ الذي لا ينصرفُ يخفضُ بالفتحةِ والفعلُ المضارعُ المعتلُّ الاخرِ يجزمُ بحذفِ آخرِهِ والذي يعربُ بالحروفِ اربعةُ انواعٍ التثنيةُ وجمعُ المذكرِ السالمُ والاسماءُ الخمسةُ والافعالُ الخمسةُ وهي يفعلانِ وتفعلانِ ويفعلونَ وتفعلونَ وتفعلينَ فاما التثنيةُ فترفعُ بالالفِ وتنصبُ وتخفضُ بالياءِ واما جمعُ المذكرِ السالمُ فيرفعُ بالواوِ وتنصبُ وتخفضُ بالياءِ واما الاسماءُ الخمسةُ فترفعُ بالواوِ وتنصبُ بالالفِ وتخفضُ بالياءِ واما الافعالُ الخمسةُ فترفعُ بالنونِ وتنصبُ وتجزمُ بحذفِها ۞

بَابُ الافعالِ ۞

الافعالُ ثلاثةٌ ماضٍ ومضارعٌ وامرٌ نحو ضربَ ويضربُ واضربْ فالماضي مفتوحُ الاخرِ ابداً والامرُ مجزومٌ ابداً والمضارعُ ما كانَ في اولِهِ إحدى الزوائدِ الاربعِ يجمعها قولكَ انيتُ وهو مرفوعٌ ابداً حتى يدخلَ عليهِ ناصبٌ او جازمٌ فالنواصبُ عشرةٌ وهي أنْ ولنْ واذاً وكيْ ولامُ كيْ ولامُ الجحودِ وحتى والجوابُ بالفاءِ والواوِ واوْ والجوازمُ ثمانيةَ عشرَ وهي لمْ ولمّا وألمْ وألمّا ولامُ الامرِ والدعاءِ ولا في النهيِ والدعاءِ وإنْ

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وَمَا وَمَنْ وَمَهْمَا وَإِذْمَا وَأَيٌّ وَمَتَى وَأَيَّانَ وَأَيْنَ وَأَنَّى وَحَيْثُمَا وَكَيْفَمَا وَإِذَا فِي ٱلشِّعْرِ خَاصَّةً ۞

بَابُ مَرْفُوعَاتِ ٱلْأَسْمَاءِ ۞

ٱلْمَرْفُوعَاتُ سَبْعَةٌ وَهِيَ ٱلْفَاعِلُ وَٱلْمَفْعُولُ ٱلَّذِي لَمْ يُسَمَّ فَاعِلُهُ وَٱلْمُبْتَدَأُ وَخَبَرُهُ وَٱسْمُ كَانَ وَأَخَوَاتِهَا وَخَبَرُ إِنَّ وَأَخَوَاتِهَا وَٱلتَّابِعُ لِلْمَرْفُوعِ وَهُوَ أَرْبَعَةُ أَشْيَاءَ ٱلنَّعْتُ وَٱلْعَطْفُ وَٱلتَّوْكِيدُ وَٱلْبَدَلُ ۞

بَابُ ٱلْفَاعِلِ ۞

ٱلْفَاعِلُ هُوَ ٱلِٱسْمُ ٱلْمَرْفُوعُ ٱلْمَذْكُورُ قَبْلَهُ فِعْلُهُ وَهُوَ عَلَى قِسْمَيْنِ ظَاهِرٌ وَمُضْمَرٌ فَٱلظَّاهِرُ نَحْوُ قَوْلِكَ قَامَ زَيْدٌ وَيَقُومُ زَيْدٌ وَقَامَ ٱلزَّيْدَانِ وَيَقُومُ ٱلزَّيْدَانِ وَقَامَ ٱلزَّيْدُونَ وَيَقُومُ ٱلزَّيْدُونَ وَقَامَ أَخُوكَ وَيَقُومُ أَخُوكَ وَٱلْمُضْمَرُ نَحْوُ قَوْلِكَ ضَرَبْتُ وَضَرَبْنَا وَضَرَبْتَ وَضَرَبْتِ وَضَرَبْتُمَا وَضَرَبْتُمْ وَضَرَبْتُنَّ وَضَرَبَ وَضَرَبَتْ وَضَرَبَا وَضَرَبَتَا وَضَرَبُوا وَضَرَبْنَ ۞

بَابُ ٱلْمَفْعُولِ ٱلَّذِي لَمْ يُسَمَّ فَاعِلُهُ ۞

وَهُوَ ٱلِٱسْمُ ٱلْمَرْفُوعُ ٱلَّذِي لَمْ يُذْكَرْ مَعَهُ فَاعِلُهُ فَإِنْ كَانَ ٱلْفِعْلُ مَاضِياً ضُمَّ أَوَّلُهُ وَكُسِرَ مَا قَبْلَ آخِرِهِ وَإِنْ كَانَ مُضَارِعاً ضُمَّ أَوَّلُهُ وَفُتِحَ مَا قَبْلَ آخِرِهِ وَهُوَ عَلَى قِسْمَيْنِ ظَاهِرٌ وَمُضْمَرٌ فَٱلظَّاهِرُ نَحْوُ قَوْلِكَ ضُرِبَ زَيْدٌ وَيُضْرَبُ زَيْدٌ وَأُكْرِمَ عَمْرٌو وَيُكْرَمُ عَمْرٌو وَٱلْمُضْمَرُ نَحْوُ قَوْلِكَ ضُرِبْتُ وَضُرِبْنَا وَضُرِبْتَ وَمَا أَشْبَهَ ذٰلِكَ ۞

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بَابُ المبتدإ والخبر ۞

المبتدأ هو الاسم المرفوع العاري عن العوامل اللفظية والخبر هو الاسم المرفوع المسند إليه نحو قولك زيد قائم والزيدان قائمان والزيدون قائمون والمبتدأ قسمان ظاهر ومضمر فالظاهر ما تقدم ذكره والمضمر اثنا عشر وهي أنا ونحن وأنت وأنتِ وأنتما وأنتم وأنتن وهو وهي وهما وهم وهن نحو قولك أنا قائم ونحن قائمون وما أشبه ذلك والخبر قسمان مفرد وغير مفرد فالمفرد نحو قولك زيد قائم والزيدان قائمان والزيدون قائمون وغير المفرد اربعة أشياء الجار والمجرور والظرف والفعل مع فاعله والمبتدأ مع خبره نحو قولك زيد في الدار وزيد عندك وزيد قام أبوه وزيد جاريته ذاهبة ۞

بَابُ العوامل الداخلة على المبتدإ والخبر ۞

وهي ثلاثة أشياء كان وأخواتها وإن وأخواتها وظن وأخواتها فأما كان وأخواتها فإنها ترفع الاسم وتنصب الخبر وهي كان وأمسى وأصبح وأضحى وظل وبات وصار وليس وما زال وما انفك وما فتئ وما برح وما دام وما تصرف منها نحو كان ويكون وكن وأصبح ويصبح واصبح تقول كان زيد قائماً وليس عمرو شاخصاً وما أشبه ذلك وأما إن وأخواتها فإنها تنصب الاسم وترفع الخبر وهي إن وأن ولكن وكأن وليت ولعل تقول إن زيداً قائم وليت عمراً شاخص ومعني إن وأن للتوكيد ولكن للاستدراك وكأن للتشبيه وليت للتمني ولعل للترجي وللتوقع وأما ظننت وأخواتها فإنها تنصب الاسم

وَٱلْخَبَرَ عَلَى أَنَّهُمَا مَفْعُولَانِ لَهَا وَهِيَ ظَنَنْتُ وَحَسِبْتُ وَخِلْتُ وَزَعَمْتُ وَرَأَيْتُ وَعَلِمْتُ وَوَجَدْتُ وَٱتَّخَذْتُ وَجَعَلْتُ وَسَمِعْتُ تَقُولُ ظَنَنْتُ زَيْداً مُنْطَلِقاً وَخِلْتُ عَمْراً شَاخِصاً وَمَا أَشْبَهَ ذٰلِكَ ۞

بَابُ ٱلنَّعْتِ ۞

ٱلنَّعْتُ تَابِعٌ لِلْمَنْعُوتِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيفِهِ وَتَنْكِيرِهِ تَقُولُ قَامَ زَيْدٌ ٱلْعَاقِلُ وَرَأَيْتُ زَيْداً ٱلْعَاقِلَ وَمَرَرْتُ بِزَيْدٍ ٱلْعَاقِلِ وَٱلْمَعْرِفَةُ خَمْسَةُ أَشْيَاءَ ٱلِٱسْمُ ٱلْمُضْمَرُ نَحْوُ أَنَا وَأَنْتَ وَٱلِٱسْمُ ٱلْعَلَمُ نَحْوُ زَيْدٍ وَمَكَّةَ وَٱلِٱسْمُ ٱلْمُبْهَمُ نَحْوُ هٰذَا وَهٰذِهِ وَهٰؤُلَاءِ وَٱلِٱسْمُ ٱلَّذِي فِيهِ ٱلْأَلِفُ وَٱللَّامُ نَحْوُ ٱلرَّجُلِ وَٱلْغُلَامِ وَمَا أُضِيفَ إِلَى وَاحِدٍ مِنْ هٰذِهِ ٱلْأَرْبَعَةِ وَٱلنَّكِرَةُ كُلُّ ٱسْمٍ شَائِعٍ فِي جِنْسِهِ لَا يَخْتَصُّ بِهِ وَاحِدٌ دُونَ آخَرَ وَتَقْرِيبُهُ كُلُّ مَا صَلَحَ دُخُولُ ٱلْأَلِفِ وَٱللَّامِ عَلَيْهِ نَحْوُ ٱلرَّجُلِ وَٱلْفَرَسِ ۞

بَابُ ٱلْعَطْفِ ۞

وَحُرُوفُ ٱلْعَطْفِ عَشَرَةٌ وَهِيَ ٱلْوَاوُ وَٱلْفَاءُ وَثُمَّ وَأَوْ وَأَمْ وَإِمَّا وَبَلْ وَلَا وَلٰكِنْ وَحَتَّى فِي بَعْضِ ٱلْمَوَاضِعِ فَإِنْ عَطَفْتَ بِهَا عَلَى مَرْفُوعٍ رَفَعْتَ أَوْ عَلَى مَنْصُوبٍ نَصَبْتَ أَوْ عَلَى مَخْفُوضٍ خَفَضْتَ أَوْ عَلَى مَجْزُومٍ جَزَمْتَ تَقُولُ قَامَ زَيْدٌ وَعَمْرٌو وَرَأَيْتُ زَيْداً وَعَمْراً وَمَرَرْتُ بِزَيْدٍ وَعَمْرٍو ۞

بَابُ ٱلتَّوْكِيدِ ۞

ٱلتَّوْكِيدُ تَابِعٌ لِلْمُؤَكَّدِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيفِهِ وَيَكُونُ

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بِٱلْفَاظٍ مَعْلُومَةٍ وَهِيَ ٱلنَّفْسُ وَٱلْعَيْنُ وَكُلٌّ وَأَجْمَعُ وَتَوَابِعُ أَجْمَعَ وَهِيَ أَكْتَعُ وَأَبْتَعُ وَأَبْصَعُ تَقُولُ قَامَ زَيْدٌ نَفْسُهُ وَرَأَيْتُ ٱلْقَوْمَ كُلَّهُمْ وَمَرَرْتُ بِٱلْقَوْمِ أَجْمَعِينَ ۞

بَابُ ٱلْبَدَلِ ۞

ٱلْبَدَلُ إِذَا أُبْدِلَ ٱسْمٌ مِنِ ٱسْمٍ أَوْ فِعْلٌ مِنْ فِعْلٍ تَبِعَهُ فِي جَمِيعِ إِعْرَابِهِ وَهُوَ عَلَى أَرْبَعَةِ أَقْسَامٍ بَدَلُ ٱلشَّيْءِ مِنَ ٱلشَّيْءِ وَبَدَلُ ٱلْبَعْضِ مِنَ ٱلْكُلِّ وَبَدَلُ ٱلِٱشْتِمَالِ وَبَدَلُ ٱلْغَلَطِ نَحْوُ قَوْلِكَ جَاءَنِي زَيْدٌ أَخُوكَ وَأَكَلْتُ ٱلرَّغِيفَ ثُلُثَهُ وَنَفَعَنِي زَيْدٌ عِلْمُهُ وَرَأَيْتُ زَيْدًا ٱلْفَرَسَ أَرَدْتَ أَنْ تَقُولَ ٱلْفَرَسَ فَغَلِطْتَ فَأَبْدَلْتَ زَيْدًا مِنْهُ ۞

بَابُ مَنْصُوبَاتِ ٱلْأَسْمَاءِ ۞

ٱلْمَنْصُوبَاتُ خَمْسَةَ عَشَرَ وَهِيَ ٱلْمَفْعُولُ بِهِ وَٱلْمَصْدَرُ وَظَرْفُ ٱلزَّمَانِ وَظَرْفُ ٱلْمَكَانِ وَٱلْحَالُ وَٱلتَّمْيِيزُ وَٱلْمُسْتَثْنَى وَٱسْمُ لَا وَٱلْمُنَادَى وَخَبَرُ كَانَ وَأَخَوَاتِهَا وَٱسْمُ إِنَّ وَأَخَوَاتِهَا وَٱلْمَفْعُولُ مِنْ أَجْلِهِ وَٱلْمَفْعُولُ مَعَهُ وَٱلتَّابِعُ لِلْمَنْصُوبِ وَهُوَ أَرْبَعَةُ أَشْيَاءَ ٱلنَّعْتُ وَٱلْعَطْفُ وَٱلتَّوْكِيدُ وَٱلْبَدَلُ ۞

بَابُ ٱلْمَفْعُولِ بِهِ ۞

وَهُوَ ٱلِٱسْمُ ٱلْمَنْصُوبُ ٱلَّذِي يَقَعُ بِهِ ٱلْفِعْلُ نَحْوُ ضَرَبْتُ زَيْدًا وَرَكِبْتُ ٱلْفَرَسَ وَهُوَ عَلَى قِسْمَيْنِ ظَاهِرٌ وَمُضْمَرٌ فَٱلظَّاهِرُ مَا تَقَدَّمَ ذِكْرُهُ وَٱلْمُضْمَرُ قِسْمَانِ مُتَّصِلٌ وَمُنْفَصِلٌ فَٱلْمُتَّصِلُ ٱثْنَا عَشَرَ نَحْوُ قَوْلِكَ ضَرَبَنِي وَضَرَبَنَا وَضَرَبَكَ وَضَرَبَكِ وَضَرَبَكُمَا وَضَرَبَكُمْ وَضَرَبَكُنَّ وَضَرَبَهُ وَضَرَبَهَا وَضَرَبَهُمَا وَضَرَبَهُمْ وَضَرَبَهُنَّ وَٱلْمُنْفَصِلُ ٱثْنَا عَشَرَ نَحْوُ قَوْلِكَ إِيَّايَ وَإِيَّانَا وَإِيَّاكَ

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وَإِيَّاكِ وَإِيَّاكُمَا وَإِيَّاكُمْ وَإِيَّاكُنَّ وَإِيَّاهُ وَإِيَّاهَا وَإِيَّاهُمَا وَإِيَّاهُم وَإِيَّاهُنَّ ۞

بَابُ ٱلْمَصْدَرِ ۞

ٱلْمَصْدَرُ هُوَ ٱلِاسْمُ ٱلْمَنْصُوبُ ٱلَّذِي يَجِيءُ ثَالِثًا فِي تَصْرِيفِ ٱلْفِعْلِ نَحْوُ قَوْلِكَ ضَرَبَ يَضْرِبُ ضَرْبًا وَهُوَ قِسْمَانِ لَفْظِيٌّ وَمَعْنَوِيٌّ فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ نَحْوُ قَوْلِكَ قَتَلْتُهُ قَتْلًا وَإِنْ وَافَقَ مَعْنَى فِعْلِهِ دُونَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ نَحْوُ جَلَسْتُ قُعُودًا وَقُمْتُ وُقُوفًا ۞

بَابُ ظَرْفِ ٱلزَّمَانِ وَظَرْفِ ٱلْمَكَانِ ۞

ظَرْفُ ٱلزَّمَانِ هُوَ ٱسْمُ ٱلزَّمَانِ ٱلْمَنْصُوبُ بِتَقْدِيرِ فِي نَحْوِ ٱلْيَوْمَ وَٱللَّيْلَةَ وَغُدْوَةً وَبُكْرَةً وَسَحَرًا وَغَدًا وَعَتَمَةً وَصَبَاحًا وَمَسَاءً وَأَبَدًا وَأَمَدًا وَحِينًا وَمَا أَشْبَهَ ذٰلِكَ وَظَرْفُ ٱلْمَكَانِ هُوَ ٱسْمُ ٱلْمَكَانِ ٱلْمَنْصُوبُ بِتَقْدِيرِ فِي نَحْوُ أَمَامَ وَخَلْفَ وَقُدَّامَ وَوَرَاءَ وَفَوْقَ وَتَحْتَ وَعِنْدَ وَمَعَ وَإِزَاءَ وَحِذَاءَ وَتِلْقَاءَ وَهُنَا وَثَمَّ وَمَا أَشْبَهَ ذٰلِكَ ۞

بَابُ ٱلْحَالِ ۞

ٱلْحَالُ هُوَ ٱلِاسْمُ ٱلْمَنْصُوبُ ٱلْمُفَسِّرُ لِمَا ٱنْبَهَمَ مِنَ ٱلْهَيْئَاتِ نَحْوُ قَوْلِكَ جَاءَ زَيْدٌ رَاكِبًا وَرَكِبْتُ ٱلْفَرَسَ مُسْرَجًا وَلَقِيتُ عَبْدَ ٱللَّهِ رَاكِبًا وَمَا أَشْبَهَ ذٰلِكَ وَلَا يَكُونُ ٱلْحَالُ إِلَّا نَكِرَةً وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ ٱلْكَلَامِ وَلَا يَكُونُ صَاحِبُهَا إِلَّا مَعْرِفَةً ۞

بَابُ ٱلتَّمْيِيزِ ۞

ٱلتَّمْيِيزُ هُوَ ٱلِاسْمُ ٱلْمَنْصُوبُ ٱلْمُفَسِّرُ لِمَا ٱنْبَهَمَ مِنَ ٱلذَّوَاتِ نَحْوُ قَوْلِكَ تَصَبَّبَ زَيْدٌ عَرَقًا وَتَفَقَّأَ بَكْرٌ شَحْمًا وَطَابَ مُحَمَّدٌ نَفْسًا وَٱشْتَرَيْتُ

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عِشْرِينَ غُلَامًا وَمَلَكْتُ تِسْعِينَ نَعْجَةً وَزَيْدٌ أَكْرَمُ مِنْكَ أَبًا وَأَجْمَلُ مِنْكَ وَجْهًا وَلَا يَكُونُ إِلَّا نَكِرَةً وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الْكَلَامِ ۞

بَابُ الِاسْتِثْنَاءِ ۞

وَحُرُوفُ الِاسْتِثْنَاءِ ثَمَانِيَةٌ وَهِيَ إِلَّا وَغَيْرٌ وَسِوَى وَسُوَى وَسِوَاءٌ وَخَلَا وَعَدَا وَحَاشَا فَالْمُسْتَثْنَى بِإِلَّا يُنْصَبُ إِذَا كَانَ الْكَلَامُ مُوجَبًا تَامًّا نَحْوَ قَامَ الْقَوْمُ إِلَّا زَيْدًا وَخَرَجَ النَّاسُ إِلَّا عَمْرًا وَإِنْ كَانَ الْكَلَامُ مَنْفِيًّا تَامًّا جَازَ فِيهِ الْبَدَلُ وَالنَّصْبُ عَلَى الِاسْتِثْنَاءِ نَحْوَ مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ وَإِلَّا زَيْدًا وَإِنْ كَانَ الْكَلَامُ نَاقِصًا كَانَ عَلَى حَسَبِ الْعَوَامِلِ نَحْوَ مَا قَامَ إِلَّا زَيْدٌ وَمَا ضَرَبْتُ إِلَّا زَيْدًا وَمَا مَرَرْتُ إِلَّا بِزَيْدٍ وَأَمَّا الْمُسْتَثْنَى بِغَيْرٍ وَسِوَى وَسُوَى وَسَوَاءٍ فَمَجْرُورٌ لَا غَيْرُ وَالْمُسْتَثْنَى بِخَلَا وَعَدَا وَحَاشَا يَجُوزُ نَصْبُهُ وَجَرُّهُ نَحْوَ قَامَ الْقَوْمُ خَلَا زَيْدًا وَزَيْدٍ وَعَدَا عَمْرًا وَعَمْرٍو وَحَاشَا زَيْدًا وَزَيْدٍ ۞

بَابُ لَا ۞

إِعْلَمْ أَنَّ لَا تَنْصِبُ النَّكِرَةَ مِنْ غَيْرِ تَنْوِينٍ إِذَا بَاشَرَتِ النَّكِرَةَ وَلَمْ تَتَكَرَّرْ لَا نَحْوَ لَا رَجُلَ فِي الدَّارِ وَإِنْ لَمْ تُبَاشِرْهَا وَجَبَ الرَّفْعُ [وَالتَّنْوِينُ] وَوَجَبَ تِكْرَارُ لَا نَحْوَ لَا فِي الدَّارِ رَجُلٌ وَلَا امْرَأَةٌ وَإِنْ تَكَرَّرَتْ جَازَ إِعْمَالُهَا وَإِلْغَاؤُهَا نَحْوَ لَا رَجُلَ فِي الدَّارِ وَلَا امْرَأَةَ وَإِنْ شِئْتَ قُلْتَ لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ ۞

بَابُ الْمُنَادَى ۞

الْمُنَادَى خَمْسَةُ أَنْوَاعٍ الْمُفْرَدُ الْعَلَمُ وَالنَّكِرَةُ الْمَقْصُودَةُ وَالنَّكِرَةُ غَيْرُ الْمَقْصُودَةِ وَالْمُضَافُ وَالْمُشَبَّهُ بِالْمُضَافِ فَأَمَّا الْمُفْرَدُ الْعَلَمُ وَالنَّكِرَةُ

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ٱلْمَقْصُودَةُ فَيُبْنَيَانِ عَلَى ٱلضَّمِّ مِن غَيْرِ تَنْوِينٍ نَحْوَ يَا زَيْدُ وَيَا رَجُلُ وَٱلثَّلَاثَةُ ٱلْبَاقِيَةُ مَنْصُوبَةٌ لَا غَيْرُ ۞

بَابُ ٱلْمَفْعُولِ مِنْ أَجْلِهِ ۞

وَهُوَ ٱلِٱسْمُ ٱلْمَنْصُوبُ ٱلَّذِي يُذْكَرُ بَيَانًا لِسَبَبِ وُقُوعِ ٱلْفِعْلِ نَحْوُ قَوْلِكَ قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو وَقَصَدْتُكَ ٱبْتِغَاءَ مَعْرُوفِكَ ۞

بَابُ ٱلْمَفْعُولِ مَعَهُ ۞

وَهُوَ ٱلِٱسْمُ ٱلْمَنْصُوبُ ٱلَّذِي يُذْكَرُ لِبَيَانِ مَنْ فُعِلَ مَعَهُ ٱلْفِعْلُ نَحْوُ قَوْلِكَ جَاءَ ٱلْأَمِيرُ وَٱلْجَيْشَ وَٱسْتَوَى ٱلْمَاءُ وَٱلْخَشَبَةَ وَأَمَّا خَبَرُ كَانَ وَأَخَوَاتِهَا وَٱسْمُ إِنَّ وَأَخَوَاتِهَا فَقَدْ تَقَدَّمَ ذِكْرُهُمَا فِي ٱلْمَرْفُوعَاتِ وَكَذٰلِكَ ٱلتَّوَابِعُ فَقَدْ تَقَدَّمَتْ هُنَالِكَ ۞

بَابُ مَخْفُوضَاتِ ٱلْأَسْمَاءِ ۞

ٱلْمَخْفُوضَاتُ ثَلَاثَةٌ مَخْفُوضٌ بِٱلْحَرْفِ وَمَخْفُوضٌ بِٱلْإِضَافَةِ وَتَابِعٌ لِلْمَخْفُوضِ فَأَمَّا ٱلْمَخْفُوضُ بِالْحَرْفِ فَهُوَ مَا يُخْفَضُ بِمِنْ وَإِلَى وَعَنْ وَعَلَى وَفِي وَرُبَّ وَٱلْبَاءِ وَٱلْكَافِ وَٱللَّامِ وَبِحُرُوفِ ٱلْقَسَمِ وَهِيَ ٱلْوَاوُ وَٱلْبَاءُ وَٱلتَّاءُ [وَبِوَاوِ رُبَّ] وَبِمُذْ وَمُنْذُ وَأَمَّا مَا يُخْفَضُ بِٱلْإِضَافَةِ فَنَحْوُ قَوْلِكَ غُلَامُ زَيْدٍ وَهُوَ عَلَى قِسْمَيْنِ مَا يُقَدَّرُ بِٱللَّامِ نَحْوُ غُلَامُ زَيْدٍ وَمَا يُقَدَّرُ بِمِنْ نَحْوُ ثَوْبُ خَزٍّ وَبَابُ سَاجٍ وَخَاتِمُ حَدِيدٍ وَمَا أَشْبَهَ ذٰلِكَ ۞

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classes. A noun may be in *chafd*, either as governed by a particle, or as being in construction with another noun, or as being in apposition with another word in *chafd*. As regards the word in *chafd* governed by a particle, this takes place after the particles من, الي, عن, علي, في, ربّ, ب, ك, ل, and the particles of adjuration; viz. و, ب, ت [and و in the meaning of ربّ], and also with مذ and منذ. As regards the word put in *chafd* in construction with another noun, we have an instance in such an expression, as, غلام زيد, *the slave of Zaid*. This, however, is of two kinds. It is either equivalent to the relation expressed by the particle ل, as in the preceding example, or it is equivalent to that expressed by the particle من: as, ثوب خزّ, *a garment* (made) *of silk*, &c. &c.

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and the negation لا is not repeated; as, لا رجل في الدار, lit. *Non (est) virum in domo.* When it does not immediately precede the indefinite word, it must be followed by the nominative and *tanwin*, and the negation لا must be repeated; as, *Non (est) in domo vir, neque femina.* When it is repeated, it may or may not exercise its influence. Thus, لا رجلَ في الدار ولا امراةَ; or, if one will, one may say لا رجلٌ and لا امراةٌ

23. CHAPTER ON THE VOCATIVE.

The vocative is of five kinds—the (vocative of the) simple proper name, (of) the indefinite word in a special sense, (of) the indefinite word in a not special sense, (of) the word which has another depending upon it, and (of) the word assimilated to such a word. As regards the simple proper name, and the indefinite word used in a special sense, they are always formed with *damma* without *tanwin;* as, يا زيدُ, يا رجلُ. As to the other three kinds they are always in *nasb.*

24. CHAPTER ON THE OBJECT ON ACCOUNT OF WHICH.

This is the noun in *nasb*, which one employs to show *the reason why* the action takes place; as, قام زيد اجلالا لعمرو, &c.

25. CHAPTER ON THE OBJECT WHEREWITH.

This is the noun in *nasb* which one employs to denote the object with which the action is done; as, جآء الامير والجيش, *The Amír came with his army,* &c. As regards the predicate dependent on كان, and the analogous verbs, and the noun governed by انّ, and the analogous particles, both have been already mentioned in (the chapter on) the nouns in *raf'*. The word in apposition is similar, and has also been mentioned in the same place.

26. CHAPTER ON THE NOUNS IN *CHAFD.*

The nouns *chafdated* (*i.e.* placed in the genitive) are of three

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19. CHAPTER ON THE WORD OF CIRCUMSTANCE.

The word of circumstance is the noun in *nasb* (the accusative) which explains something that is uncertain as regards external circumstances; *e.g.* جآء زيد راكبا, *Zaid came riding . . . .*, and the like. The word of circumstance is always indefinite (without the article) and stands only at the end of the sentence. But the word to which it belongs is always definite.

20. CHAPTER ON THE DEFINING WORD.

The defining word is the noun in *nasb*, which explains something that is uncertain as regards the essence of a thing; as, for instance, تصبّب زيد عرقا, &c. &c. It is always indefinite, and stands only at the end of a sentence.

21. CHAPTER ON THE EXCEPTION.

The particles of exception are eight; viz. إلّا, غير, &c. The word excepted by means of إلّا is in *nasb*, when the sentence is affirmative and complete. Thus, قام القوم إلّا زيدا, *The people stood except Zaid.* But when the sentence is negative and complete, it may have the *permutative* or the *nasb*, according to the rules of exception. Thus, ما قام احد إلّا زيد or إلّا زيدا. And if the sentence be defective, it (the thing excepted) depends upon the governing words (not upon the particle of exception.) As, for instance, ما قام إلّا زيد, *There stood not* (any one) *but Zaid; I beat not* (any one) *but Zaid*, &c. [The sentences are elliptical, the words in brackets not being expressed.] The word excepted by غير, سوي, and سوا, is always in *chafd*; and the word excepted by خلا, عدا, and حاشا, may stand either in *chafd* or in *nasb*. As, قام القوم خلا زيدٍ, or زيدً, &c.

22. CHAPTER ON THE NEGATION لا.

Know that the negation لا *nasbates* the indefinite word without *tanwin*, when it immediately precedes an indefinite word,

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viz. the object of the transitive verb; the infinitive; the adverb of time; the adverb of place; the word of circumstance, definition, exception; the noun governed by لا; the vocative; the predicate of the verb كان, and the analogous verbs; the noun governed by إنّ, and the analogous particles; the object on account of which (a thing is done); the object wherewith; and, lastly, the word in apposition with the word in *nasb*, which is of four kinds; viz. adjective, conjunctive, corroborative, and permutative.

16. CHAPTER ON THE OBJECT OF THE TRANSITIVE VERB.

This is the noun in *nasb*, on which the action of the verb passes: *e.g.* ضربت زيدا, &c.; and it is of two kinds, expressed and implied. The expressed is something already mentioned. The implied is two-fold; connected (*i.e.* joined as an affix to the verb), and unconnected (*i.e.* forming a word by itself). The connected is of twelve forms, as, ضربني, &c. The unconnected is also of twelve forms; as, إياي, &c.

17. CHAPTER ON THE INFINITIVE.

The infinitive is the noun in *nasb*, which occupies the third place in the conjugation of the verb; as, ضرب (pret.) يضرب (aor.) ضربا (infin.), and it is of two kinds, homonymous and synonomous. When it is of the same *root* as the verb, it is homonymous; as, قتلته قتلا. When it has the same meaning as the verb, without being of the same root, it is synonymous; as, جلست قعودا, &c.

18. CHAPTER ON THE ADVERBS OF TIME AND PLACE.

The adverb of time is a noun denoting time, placed in the accusative with the same meaning as if it were preceded by the preposition في. Thus, اليوم, *to-day* . . . . , and the like. The adverb of place is a noun denoting locality, placed in the accusative, with the same meaning as if it were preceded by the preposition في; as, أمام, *before* . . . . , and the like.

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Indefinite is every noun which comprehends a whole species without marking any individual (of the species) rather than another: consequently, almost every word which takes the article, as, اَلرَّجل واَلفرس.

12. CHAPTER ON THE CONJUNCTIVE (WORD).

The particles of conjunction are ten; viz. و, ف, ثمّ, &c.; and حتّى in some cases. And if by means of them you unite a word to a word in *raf'*, it is also placed in *raf'*; if to a word in *nasb*, it is placed in *nasb*; if to a word in *chafd*, it is placed in *chafd*; if to a word in *djazm*, it is itself *djazmated*. Thus, قام زيدٌ وعمرٌو, &c. &c.

13. CHAPTER ON THE CORROBORATIVE.

The corroborative is a word in apposition with the corroborated word, like it is in *raf*, in *nasb*, or in *chafd*, and is definite. It occurs in certain words; as, اَلنّفس, &c., and أجمع, and the appositives of أجمع, viz. أكتع, &c. &c.; as, قام زيد نفسه, &c.

14. CHAPTER ON THE PERMUTATIVE.

The permutative occurs when one noun is changed for another, or one verb for another (and it follows it) in the whole of its inflexions (*i.e.* the word which is substituted is always of the same inflexion as the word for which it is substituted.) It is of four kinds: the change of one thing for another; the change of a part for the whole; the change of the content (for the containing); and the change in mistake. Thus you say, جاءني زيد أخوك, *Zaid came to me* (I mean) *thy brother;* and, *I ate the cake* (I mean) *a third part of it;* and, *Zaid* (I mean) *his learning, was useful to me;* and, *I saw Zaid* (I mean) *the horse.* (In the last instance) one would say, اَلفرسَ, but makes a mistake, and says زيدٌ instead.

15. CHAPTER ON THE NOUNS IN *NASB*.

The words used in *nasb* (the accusative) are fifteen in number:

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Zaid (est) *in domo;* and زيد عندك, *Zaid* (est) *apud te;* and زيد قام ابوه, *Zaid stetit pater ejus;* and زيد جاريته ذاهبة, *Zaid serva ejus abiit.*

10. CHAPTER ON THE GOVERNING WORDS WHICH EXERCISE AN INFLUENCE ON THE SUBJECT AND THE PREDICATE.

These are of three kinds—كان, and the analogous verbs; إنّ, and the analogous particles; and ظنّ, and the analogous verbs. As to كان, and the analogous verbs, they always have the noun (the subject) in *raf'*, and the predicate in *nasb.* They are كان, اسي, &c. (13), and the different tenses of them, as كان, يكون, كن, and اصبح, يصبح, اصبح. Thus, كان زيد قائما, (lit. *Zaid est stantem*), and the like. As regards إنّ, and the corresponding particles, they have the noun in *nasb*, and the predicate in *raf'*. They are إنّ, أنّ, &c. (6). Thus, انّ زيدا قائم (lit. *Quod ad Zaid* (ille est) *stans*). إنّ and أنّ are used to give force to the expression (in a way of corroboration); لٰكنّ in exception; كأنّ in comparison; ليت in expressing a wish; and لعلّ in expressing hope and possibility. ظننت, and the analogous verbs, have the noun and its predicate in *nasb*, because they are both of them the object of the verb. The verbs of this kind are ظننت, حسبت, &c. (10). Thus, ظننت زيدا منطلقا, and so on.

11. CHAPTER ON THE ADJECTIVE.

The adjective is a word in apposition with that to which it belongs, whether it be in *raf'*, in *nasb*, or in *chafd:* whether it be definite, or indefinite. For instance, قام زيد ٱلعاقل, &c. &c. It is definite in five cases: as personal pronoun, *e.g.* انا and انت; as proper name, *e.g.* زيد and مكة; as demonstrative pronoun, *e.g.* هٰذا, اهٰذه, هٰولاء; as noun with the article, *e.g.* ٱلرّجل, الغلام; and every word which is placed in conjunction with any one of these four.

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of انّ, and the analogous particles; and the word in apposition with the *raf'ated* noun, which is of four kinds; viz. adjective, conjunctive, corroborative, and permutative.

7. CHAPTER ON THE AGENT.

The agent is the noun in *raf'* whose action is previously mentioned. It is of two kinds: when the agent is expressed, and when it is contained in the verb (*lit.* open and concealed). The agent is expressed when one says قام زيد, *stetit Zaid*, &c. It is implied when one says ضربت, *verberavi*.

8. CHAPTER ON THE PATIENT WHOSE AGENT IS NOT NAMED.

This is the noun in *raf'* whose agent is not expressed with it. When the verb is in the preterite, the first syllable has *damma*, and the penultimate *kesra*. But when the verb is in the aorist, the first syllable has *damma*, and the penultimate *fatha*. The patient is of two kinds, expressed and contained in the verb. It is expressed when one says ضرب زيد, *verberatus est Zaid*, &c. It is implied when one says ضربت, *verberatus sum*, &c., and the like.

9. CHAPTER ON THE SUBJECT AND PREDICATE.

The subject is the noun in *raf'* (the nominative), uninfluenced by any expressly-governing words. The predicate is the noun in *raf'* which belongs to the subject; *e.g.* زيد قائم, *Zaid* (est *stans*, &c. The subject is of two kinds—expressed, and implied. It is expressed when mention has already been made of it. It is implied in twelve words, viz. أنا, نحن, انت, &c.; as, for instance, أنا قائم, نحن قائمون, and the like. The predicate is also of two kinds—simple, and not simple. It is simple in such expressions as زيد قائم, &c. It is not simple in four cases: when it consists of a preposition, and the word governed by it; when it is adverbial; when it consists of a verb with its agent; and when it is a subject with its predicate. Thus, زيد في الدّار,

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are three cases of exceptions—the regular plural feminine, which in *nasb* has *kesra;* the indeclinable noun, which in *chafd* has *fatha;* and the aorist of the verb, irregular in the last syllable, which is *djazmated* by the apocope of the final syllable.

Those words which are inflected with consonants are of four kinds—the dual, the regular plural masculine, the five nouns, and the five following verbal forms, viz. يفعلون, تفعلان, يفعلان, تفعلون. The dual is characterized in *raf'* by *alif,* and in *chafd* and *nasb* by *yê.* The regular plural masculine has *waw* in the nominative, and *yê* in the accusative and genitive. The five nouns have *waw* in the nominative, *alif* in the accusative, and *yê* in the genitive. The five verbal forms are characterized in *raf'* by *nun,* and in *nasb* and *djazm* by the apocope of the same letter.

5. CHAPTER ON THE VERBS.

Verbs have three tenses—the *madi* (preterite), the *madâre'* (aorist), and the *amr* (imperative). Thus, اضرب, يضرب, ضرب.

The preterite has always a *fatha* in the last syllable: the imperative always *djazm.* The aorist is the form which commences with one of the four servile letters comprised in the (technical) word انيت; and it is always in *raf'*, except when it is influenced by a word governing *nasb* or *djazm.*

The particles which govern *nasb* are ten, viz. ان, لن, اذا, كي, لام, كي, and the ل of negation, حتي, and the corresponding particles (*i.e.* those which introduce the apodosis) ف, و, and او. The particles which are followed by *djazm* are eighteen, viz. لم, لما, الم, الما, the ل of command and entreaty, لا in forbidding and entreating, ان, ما, من, مهما, اذما, ايّ, اتان متي, اين, اني, كيفما, حيثما, and اذا in poetry.

6. CHAPTER ON THE NOUNS IN *RAF'*.

The nouns in *raf'* are of seven kinds; viz. the agent, and the patient, whose agent is not named; the subject and its predicate; the subject of كنا, and the analogous verbs; the predicate

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aorist of the verb, when no addition is made to its termination *Waw* is the sign of *raf'* in two cases—in the regular plural masculine, and in the five following words: ابوك, اخوك, حموك فوك, and ذو مال. *Alif* is the sign of *raf'* exclusively in the dual of nouns. *Nun* is the sign of *raf'* in the aorist of the verb, when there is added to it the pronoun of the dual, or the pronoun of the plural, or the pronoun of the second person feminine singular.

Nasb has five signs—*fatha, alif, kesra, yê*, and the apocope of *nun*. *Fatha* is the sign of *nasb* in three cases—in the singular of the noun, in the irregular plural, and in the aorist of the verb, when nothing is added to its termination, and when it is under the influence of a *nasb*-governing word. *Alif* is the sign of *nasb* in the five nouns; *e.g.* رايت اباك واخاك, and the like. *Kesra* is the sign of *nasb* in the regular plural feminine. *Yê* is the sign of *nasb* in the dual and plural. The apocope of *nun* is the sign of *nasb* in verbs whose *raf'* is determined by *nun*.

Chafd has three signs—*kesra, yê*, and *fatha*. *Kesra* is the sign of *chafd* in three cases—in the declinable noun singular, in the irregular declinable plural, and in the regular plural feminine. *Yê* is the sign of *chafd* in three cases—in the five nouns, in the dual, and in the plural. *Fatha* is the sign of *chafd* in the noun which is indeclinable.

Djazm has two signs—*sukûn* and *apocope*. *Sukûn* is the sign of *djazm* in the aorist of the verb whose termination is irregular. Apocope is the sign of *djazm* in the aorist whose termination is irregular, and in verbs whose *raf'* is determined by *nun*.

4. CHAPTER ON THE INFLECTED WORDS.

The inflected words are of two classes. One class is inflected with vowels, and the other with consonants. Those which are inflected with vowels are of four kinds—the noun-singular, the irregular plural, the regular plural feminine, and the aorist of the verb, which has nothing added to its termination. All these words are characterized in *raf'* by *damma*, in *nasb* by *fatha*, in *chafd* by *kesra*, and are *djazmated* with *sukûn*. To these there

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1. CHAPTER ON THE SENTENCE.

A SENTENCE is a compound expression, which adequately conveys our meaning. It consists of three parts—the noun, the verb, and the particle which has a signification. The noun is known by *chafd* (the inflection of the genitive), by *tanwin*, and by the addition of the article. The particles of *chafd* are, من, الي, عن, علي, في, ربّ, ب, ك, ل; and the particles of adjuration, viz. و, ب, and ت. The verb is known by قد, س, and سوف, and the quiescent ت of the feminine gender.

The particle is a word to which neither the sign of the noun nor that of the verb applies.

2. CHAPTER ON INFLEXION AND ITS PARTS.

Inflexion is the change of the last syllable of words according to the difference of the words which expressly or virtually govern them. The parts of inflexion are four—*raf'*, *nasb*, *chafd*, and *djazm*.* Of these, *raf'*, *nasb*, and *chafd*, belong to nouns, which are not susceptible of *djazm*: and of the same, *raf'*, *nasb*, and *djazm*, are peculiar to verbs, which do not admit *chafd*.

3. CHAPTER ON THE KNOWLEDGE OF THE SIGNS OF INFLEXION.

Raf' has four signs—*damma*, *waw*, *alif*, and *nun*. *Damma* is the sign of *raf'* in four cases—in the singular of the noun, in the irregular plural, in the regular feminine plural, and in the

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* The terms *raf'* and *nasb*, applied to nouns, denote respectively the nominative and accusative, as *chafd* does the genitive. When applied to verbs, they refer respectively to the indicative and subjunctive moods, as *djazm* does to the conditional. (See Schier's Grammar, p. 213.)

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of any language, it is always of the utmost importance to consult native authorities.

In conclusion, I have only to express my obligations to Mr. Schier of Dresden, whose excellent Arabic Grammar deserves to be better known in this country; and to Professor Jarrett, who has kindly permitted me to dedicate this edition to him.

CORPUS CHRISTI COLLEGE,
May 1, 1852.

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PREFACE.

THE "Adjrumiieh" is a well-known and useful compendium of Arabic Syntax. It is regarded by the Arabs themselves as a standard educational work; and various editions of it have appeared at Boulak, Algiers, and other places. But it is not always easy to meet with these in this country; and moreover, like most works published by native editors, they are printed without the vowels, and consequently can be of little use to those who are only commencing the study of the language. In the hope of making the present edition more serviceable to students of this class, the vowels have been added throughout.* The accompanying translation is as literal as the peculiar nature of the treatise would allow. No one can be more sensible than myself how inadequately this part of my task has been accomplished. But I have done my best with somewhat intractable materials. My object will be obtained if this attempt to explain a native grammarian be sufficient to guide and assist the student, and if it only serve as an introduction to larger and more elaborate treatises on the same subject. In studying the grammar

* An edition has also been printed *with the vowels* at Paris, but it is extremely incorrect, and the typography is so bad, as to render it almost useless.

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TO

THE REV. THOMAS JARRETT, M.A.,

PROFESSOR OF ARABIC

IN THE

UNIVERSITY OF CAMBRIDGE,

THIS EDITION OF THE 'ADJRUMIIEH'

IS (WITH HIS PERMISSION)

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AL ADJRUMIIEH.

THE ARABIC TEXT;

WITH THE VOWELS,

AND AN ENGLISH TRANSLATION,

BY THE

REV. J. J. S. PEROWNE, M.A.,

FELLOW AND ASSISTANT TUTOR OF CORPUS CHRISTI COLLEGE, CAMBRIDGE

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